

THE  
**Latter Day Luminary,**

NEW SERIES;

BY A COMMITTEE

OF THE

BOARD OF MANAGERS OF THE GENERAL CONVENTION OF THE  
BAPTIST DENOMINATION IN THE UNITED STATES.

Vol. VI.]

SEPTEMBER, 1825.

[No. IX.

COMMUNICATIONS.

REV. RICHARD FURMAN, D. D.

DIED, on Thursday evening, the 25th of August, 1825, the Rev. RICHARD FURMAN, D. D. Pastor of the Baptist church in Charleston, S. C. To portray his life and fame, in their full features, and to present him to posterity in the habiliments of benevolence, wisdom, and piety, which so richly adorned his character, while he was on earth, would require time and talents, which, on the present occasion, are not enjoyed. To permit, however, exalted excellence to descend to the tomb, after a long life, luminous with every virtue, and spent in promoting the best interests of men, would not be consonant with the usages of society, nor with the gratitude which such excellence is calculated to inspire. It is, therefore, here intended to devote a short space to a rapid

sketch of the life and character of this eminent servant of God, whose death we have here reiterated.

The Rev. Dr. Furman was born at Æsopus, in the state of New-York, in the year 1755. While he was yet an infant, a few months old, his parents migrated with him to this state;—and, after some years spent on the sea board, ultimately settled at the High Hills of Santee, where his father filled the office of prothonotary, and pursued, it is believed, the profession of a surveyor. At this place, then almost a wilderness, in comparison with what population and wealth have since rendered it, Dr. F. grew up to manhood, under the immediate eye and tuition of his father, who, being a man of strong intellect, and of considerable mathematical attainments, gave his son such an English and mathematical education, as his official and

professional duties would allow. The knowledge to which Dr. F. afterwards attained, of the Greek and Hebrew languages, was from his own unassisted exertions, after he entered on the ministry; this knowledge, though not so profound as to acquire for him the appellation of a great Hellenic and Hebraic scholar, was nevertheless sufficient for the purposes of Biblical criticism. His studies were chiefly confined to the Mathematics, Metaphysics, Belles Lettres, Logic, History, and Theology. He however cultivated an acquaintance with the ancient classics, particularly Homer, Longinus, and Quintilian, with whose beauties and precepts he was intimately familiar. He read with sedulous attention all the writers of the Augustan age of English literature, and whatever the language possesses valuable in criticism and immortal in poetry. There are few men, it is believed, in this community, who have had their minds more richly stored with, or could more profusely quote, than Dr. F., the fine passages and sentiments of Milton, Young, Pope, Shakspeare, Butler, Addison, Swift, and the "Pursuits of Literature." Notwithstanding his great simplicity, and a constitutional gravity, which seemed to indicate a mind employed only about the most momentous concerns, he had a great relish for *atticism*, wherever he found it. His acquaintance, however, with French and German Literature, was not extensive; it is believed

he did not go much beyond the writings of Fenelon, Saurin, Du Pin, and Massillon, and Leibnitz, Kant, Klopstock, and Gesner. Indeed, the various, extensive, and unremitted pursuits of practical benevolence and piety, to which his whole life was consecrated, allowed him to expatiate but little beyond the limits of his own language. With this, his acquaintance was minute; and his style, of which there are abundant specimens in MS. and print, may be cited as a model for a style, strong, chaste, and classical.

Dr. F. was brought up to no particular business, though, it is believed, he assisted his father in the duties of his office, his surveying engagements, and his agricultural employments. At a very early period of life he attached himself to the sanctuary; and at the age of 18 was installed the Pastor of the Baptist church at the High Hills of Santee. With this church he continued till the year 1787, when, being chosen to preside over the Baptist church in Charleston, he removed his residence to this city. Here he has since constantly dwelt, except during those annual excursions, which, for 38 years, he has been in the habit of making into different parts of the State, preaching the word of life, and promoting the best interests of his fellow-men. During his residence on the High Hills of Santee, he married his first wife, by whom he had four children, two of whom survive: after his removal to



Charleston he married his second wife, by whom he had 13 children, 11 of whom survive him. He had a sister and a brother; the latter died 18 or 20 years ago, the former is still living. A lady, who, to an improved masculine understanding, unites a character of exemplary primitive piety.

Dr. Furman was a man of no common character. Nature had formed him on one of her finest models as to both mind and body; and Divine grace had blessed him, from his earliest years, with its richest unctions. Through a pilgrimage of seventy years, he fulfilled in the moral, social, and religious worlds, a system of the most comprehensive and useful destinies. Commencing his career as a soldier of the cross at the very threshold of adolescence, he took his station among the heralds of salvation at the age of 16; and for 54 years he never ceased to proclaim to sinners, with an apostolic zeal and fervour, that name and those doctrines, on which he had embarked all his hopes. What amount of good to the souls and bodies of men, what furtherance of the glory of God he had the happiness of effecting, during this long career, we believe, cannot be told; but we believe, that, since the days of the apostles, few have been the men who have gone down to their graves, under the weight of benedictions more grateful and universal, or amidst the honours of a usefulness more efficient and extensive.

Dr. F. was the patriarch of the Baptist church in South Carolina; the counsellor and guide, the father and friend, to whom they looked up for advice and consolation. He was one of the main pillars of the denomination in the United States; and whenever he appeared in the councils of the General Convention, the unanimous voice always placed him in the first post of dignity and responsibility. He was one of the framers of the Constitution of that Convention, and the original projector of the Institution for Theological, Scientific, and Classical education, which is evolving its infantile honours with so much success at Washington. In his own State, he was the father of whatever has reference to the education of the ministers of the Baptist church.

His whole life was one of unblemished piety and virtue; and during the 38 years which he spent in this city as the venerated and beloved pastor of the Baptist church, he uniformly exhibited a character of exemplary purity, edifying and impressive in the highest degree, and in wonderful consistency with the holy doctrines, which he made it his duty, honour, and happiness to proclaim. Religion with him was the first, the grand concern of life; to this all other objects were secondary and subordinate; and the influence of a spirit so evangelical was seen impressed in sublime features, on his whole deportment through life. The labours which

he daily and habitually underwent in the prosecution of his ministerial, parochial, and benevolent avocations, were great, various, and unremitted; none but a benevolence equal to his own, a sedate, but untiring zeal, and a consciousness founded on a sense of awful responsibility, united to a constitution of massive structure like that he possessed, could have accomplished what it was his happiness to achieve. In all that he did he was actuated by a sense of duty to his God, and of his obligation to spend and be spent in promoting his honour and glory. All other considerations were sacrificed to these—these formed at once the cynosure and the haven of this good man's voyage through life.

No man ever entertained a more thorough conviction, than did Dr. F. of the imperfection, the depravity, the helpless condition, in a spiritual point of view, of human nature:—a more thorough conviction of the necessity of repentance, faith in, and salvation by Jesus Christ, and of a life of humility, self-denial, and watchfulness; and no man ever cultivated a greater measure, than he did, of that Gospel charity, forgiveness, and benevolence, which embraces all mankind. These were the constant themes of his public declamations, and of his private exhortations; and they were promulgated with an eloquence, which we have seldom witnessed from other lips. But it was not in word only that he enforced these sacred

truths—they were the mottos of his daily practice, and he illustrated them with a holy emphasis, by the entire actions of his life.

To a form of classic or antique proportions, assuming more of the Farnese than the Belvidere outline, Dr. F. united a simple unaffected dignity; and to a countenance indicating a strong and comprehensive intellect, and expressive of benignity and a humility, which may be termed sublime, he added the manners of the gentleman, rectified and refined by the principles of the Christian. The love, reverence, and respect which were always paid him by all classes of people, it has been the lot of few men to enjoy—they are the tribute which superior moral and intellectual worth must ever levy upon society.

As a citizen, he was exemplary in discharging all civil duties. When a giant enemy was seeking to fasten his fetters on the infant colonies, he stood up for his country; and from the pulpit and by his pen, he maintained her rights. The writer of this notice has before him a manuscript addressed by Dr. F. in 1775, while he was in the 20th year of his age, to a body of tories who had assembled to oppose the measures of the congress, and to aid those of the royal government. In this address, after pointing out, in the clearest and most forcible manner, the unjust and despotic pretensions of the English Parliament, he calls on the tories, by every sentiment of patriotism, honour, and religion,



to abandon their nefarious intentions, and to join the cause of their country. At a posterior period, when the British army, flushed with victory, was spreading itself over the country, rather than undergo the ignominy of seeking protection, or suffering insult from a triumphant foe, he was seen flying to our dispirited troops;—and the woods of North-Carolina and Virginia have often re-echoed the inspiring exhortations with which he re-animated the languishing patriotism of our little army. On subsequent occasions, we have seen and heard him, from his pulpit in this city, expounding and enforcing, with no ordinary energy and zeal, the pure principles of our republican constitution—of love of country—and of resistance to the encroachments of foreign domination. When the devouring element has broken out in our city, and our property and abodes were disappearing before its consuming ravages, who has not seen him laying aside the dignity of his lawn, and entering on a scene of most active labour—at one moment counselling those who had the management of affairs; at another, assisting in staying the progress of the flames, or conducting the unfortunate to proper asylums?—And when the relentless pestilence has erected its horrid crest, and our citizens were falling in hecatombs before its destructive fury, who is there who has not beheld him combining the character of a Sydenham and a Howard with his own, and conse-

crating his time, his talents, his purse, and, we may add, *sacrificing his health*, to the cause of suffering humanity?

As a father and master, it were unhallowed to speak—they only can appreciate his character, in those relations, who have had the privilege of entering within the sacred precincts of his family.—He was the father of seventeen children, thirteen of whom survive him; and he had the happiness of seeing all of them, three excepted, grown up to manhood, classically educated, and occupying respectable stations in society.

As a minister of the Gospel, and as the pastor of the Baptist church in this city, he has left a name whose brightness slander has never attempted to tarnish; for it is founded on a long and splendid display of every social and Christian virtue; and it lies canonized in the affections of his family, of his church, and of this whole community. His life, as has been said, was devoted to the altar. Here he ministered, in season and out of season; here he preached, and prayed, and wept; here he administered threatening and warning; counsel and consolation; here, in humble hope of the Divine acceptance, he sought to advance the honour of his God and Saviour—to rescue sinners from eternal misery—to conduct saints in the paths of humility and faith, to eternal happiness; here he spent the morning of his days—here he consumed the vigour of his manhood—and from hence, in

the evening of life, with a brow serene and encircled with imperishable honours, he passed into glory. His sick and dying bed illustrated the doctrines of his life, and gave them the weight and the comment of an irrefragable testimony. He saw death approaching, and he welcomed him as a friend. Not with the triumph of ecstatic feeling; but, with the sublime emotion of a sedate and calm resignation, and of an unflinching faith, he contemplated the awful transit he was about to make. He rejoiced in his profession—he based his soul on the merits of his Saviour—and with his last breath, he recommended him to the world.

Such was the life and character of this eminent servant of God. But he has fulfilled the measure of his days, and is gone! With a constitution whose adamantine structure the dilapidations of age had scarcely touched, and with faculties whose energies the lapse of seventy winters had not impaired, and with capacities and a zeal for usefulness, which glowed with new ardours with the increments of time, he fell under the ferocious assaults of a remorseless and fatal disease. Like an orb of primary magnitude his course through the Christian hemisphere was luminous, scattering life and happiness during an unclouded progress, and going down with its amplified disk, radiant with the glories of its meridian altitude.

“Vale! Vale! Egregium nos-

*træ Ecclesiæ Decus! Tuum nomen mecum semper durabit; et laudes, et honores tui, in Æternum manebunt!”*

[Char. Mere.]

#### RELIGIOUS CORRESPONDENCE.

The following series of letters betwixt A. and B., were written some time since, and terminated in the enjoyment of *everlasting consolation and good hope through grace*, on the part of B., who is now established in the doctrines of the Gospel, and a minister of the New Testament. A. was then a preacher of the Gospel, and resided at the distance of a few miles from B., who was not a professor of Christianity. We trust the correspondence will not be unacceptable to our readers.

#### LETTER I.

*A. to B.*

DEAR SIR:

It is a great gift of Providence, for rational creatures, as we are, to be able to communicate their thoughts on paper. I feel disposed at this time to improve the blessing. You may think it strange, that almost a stranger as I am to you, should attempt to address you. It has so happened in the course of Providence, that we have contracted a small acquaintance; and as no occurrence of our lives should be uselessly employed, I think the sooner we carry a good design into practice the better. Your reputed candour will be a sufficient ground to make any further apology needless; especially, when I assure you, that a tender respect and real friendship



induce me to offer a few things to your consideration. Friendship, once conceived and carefully nursed, will always produce something valuable; and when matured, will be active in promoting the noble end for which our nature was made capable of it.

You are aware, that it becomes the watchmen of Zion to look in all directions, and to improve every occurrence to the advantage of Christ's kingdom and the happiness of their fellow-men.

Although our hearts by nature are depraved, yet there is a great difference in the constitutional make of different men. Some are naturally stupid and ferocious; others are more susceptible and mild, even tender and affectionate in their natural tempers; hence then arises a great uncertainty in judging of their real motives and designs, (and no man acts without design.) But there are some things to which the heart of no mere natural, unregenerated man, will ever reconcile itself. Such is the doctrine of the *total depravity* of man, especially when chased on the conscience—the necessity of regeneration—the being stripped of our own righteousness, and depending altogether upon the righteousness of another for acceptance in the sight of God—the humbling truths of mere mercy and grace in order to our salvation—the necessity and propriety of being delivered from the power and dominion of sin, and a denial of our natural gratifications and desires—a cordial love and

friendship for those whom he is fully persuaded have embraced these things, together with all the precious and spiritual things of the gospel. Besides, though a man should feign any, or all of these, yet I think it impossible for him to conduct so as effectually to hide every item of suspicion from those who have some discernment and knowledge of human nature.

Dear friend, permit me to say, that I have noticed your carriage and knowledge in divine things, together with your apparent friendship for the pure and undefiled gospel, and attachment to God's people. Have you received this from Heaven, or of men? I know of no other criterion to judge by, than what the Lord has given; "By their fruits ye shall know them."

I shall be happy if you will take the foregoing things into consideration; and still more so, if you will, by a letter to me, condescend to give me the exercises of your mind, as I am persuaded you cannot have been without them. I am led to think that natural diffidence, human prudence, a fear of the cross, or some like thing, has hitherto been an obstacle in your way; and I am persuaded that all obstacles and stumbling-blocks are with ourselves; and that the enemies of man, whoever they are, cannot throw any thing in our way but what may be surmounted by the aid of the Divine arm.—You know the necessity of confessing Christ, and you seem to

acquiesce in the loveliness of his religion; but perhaps, like others, you are waiting for something to be revealed from Heaven, which no man has a right to expect. The simple truth is, do you see the evil nature of sin? do you repent on account of it? and do you flee to Christ for salvation? "If thou believest with all thy heart, thou mayest."

You may think I wish to disciple you. I confess it is my business so to do; and if the Lord has wrought a good work in you, it is my indispensable duty to admonish and invite you to walk with Zion's children. But, perhaps, in all this I may be disappointed, and my attempt may be owing to some partiality which I have conceived for you. At any rate, I pray for you to Him in whose hands all hearts are, that He may bless you in body and soul; and remain your affectionate friend and servant. A.

P. S. To what I have written, I hope you will answer; and if a correspondence be opened on any useful subject, our time and labour will not be lost.

## LETTER II.

*B. to A.*

DEAR SIR:

WHEN we receive unexpected favours, they afford a degree of satisfaction surpassing those which we have anticipated. So it was with that which you have been pleased to communicate to me.

As for my reputed candour, it

may have been indicated through partial friendship; but confidence in your sincerity as a watchman of Zion rendered useless every apology.

On the subject which you have introduced, it is not in my power to render you any satisfaction. The motives of my conduct, the mainspring of my actions, I cannot satisfactorily ascertain; for blindness prevails, and depraved nature predominates. The natural bent of my mind is peculiar; my natural temper something different from that of many others. From childhood I have had some desire to know the truth; and the various opinions of men of judgment and knowledge, the variety and contrariety of doctrines among them, proved to me the fallibility of human judgment, and showed the impropriety of one person dictating the faith of another; that, to answer a good conscience, every one should know what and why he believes. I resolved, therefore, to believe nothing, till reasons, which I deemed sufficient, should convince me of the propriety of such belief. My affections have ever been easily moved by things of an affecting nature; which has produced, at intervals, seriousness of thought, from my earliest recollections. But it was not till maturer years, that I took into deep consideration, the truth or falsehood of divine revelation; a subject which dwelt for a long time upon my mind. Painful anxiety, the attendant of uncertainty in a case of



such infinite magnitude, caused many restless nights and days of sorrow. Miserable indeed is the lot of the skeptic! I endeavoured to divest myself of prejudice; knowing it to be through the prejudice of education alone, that many assented to the truth of revelation, while they perverted most of its essential doctrines. I therefore laboured to exercise candour while investigating and weighing, as accurately as lay in my power, every cause for belief or unbelief, till I finally came to the conclusion, that none but God could be the author of what the Scriptures contained. This is still my firm conviction; and in all the doctrines contained in the volume of inspiration, I am compelled to believe and acquiesce; but whether from reason or prejudice, I cannot determine. In like manner I have received all the opinions I have upon Gospel doctrines; so that, whatever knowledge I may appear to have in divine things, all is the effect of speculation. I believe, but cannot feel; because God has left me to hardness. The depravity of human nature, the necessity of a Saviour, the propriety of submitting to his terms, the necessity of a new birth, the insufficiency of ourselves to procure acceptance with God, are things of which I am fully convinced, but I cannot feel them.

Any person who will carefully examine the doctrines of Christianity, must, if he will speak can-

didly, acknowledge their goodness; and he must discover a peculiar loveliness in the character of him who demeans himself according to their dictates. I am convinced that the ways of wisdom are pleasant, and all her paths are peace; that they afford solid happiness to their followers; and for this happiness I confess my desire to belong to the family of the Saviour; but not from motives of real piety, hatefulness of sin, or love for my Creator. I can only feel that I am stupid and blind—that I have no love for God—his moral perfections I cannot feel—I am careless of duty—and to that deep concern for sin which is necessary, I am insensible.

It is not a fear of the cross, nor an attachment to the vanities of the world which keeps me back. The cross I could cheerfully sustain—I could readily give my body to be burnt, and glory in the sacrifice, were this all that is required. But something is wanting which I have not power to acquire. In the pleasures of the world I have too long indulged; but experience tells me they are transitory and vain. They afford no captivating charm to me; and though I have no proper desire for the crown, I have no fear of the cross.

I desire you to continue your invocations to the Father of mercies, the Author of all goodness, that my mind may be enlightened—that I may be taught of him—

that, by faith in the Redeemer, I may learn to know myself, and to trust with all my heart in him.

I have the pleasure to subscribe myself, your friend, B.

P. S. Your correspondence is highly valued—please continue it.

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FAITH RULES, OR IS RULED.

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As Verax entered the parlour, I perceived a solicitude upon his countenance, which gave an abruptness to his salutation, and set conjecture afloat. What, thought I, is the matter. As soon as he was seated, he began. "I passed last night with my friend Orlando. How changed! When I visited town last, I thought him a modest, sincere inquirer after truth—why, he is become a violent, obtrusive advocate for Universalism. He talks with as much confidence, as if all its dogmas were mathematical demonstrations. I am grieved for him. He is light, thoughtless, and profane; he drinks too much; and yet he has no doubt of being as happy hereafter as the most pious, virtuous, self-denying Christian in the world. He says we are eaten up with superstition, fear, terror and slavery, and that our sentiments and example are a great curse to society. Do you ever converse with him? Has he his senses?"

I replied, Orlando has his reason I suppose; but neither reason nor learning will make a Chris-

tian. I have been in the habit of conversing with Orlando. I had frequent interviews with him at the time to which you refer. He had great anxiety of mind, and suffered much; but I could never see that he was the subject of any concern but what arose merely from the light of reason criticizing the conduct of a sinful life; and such distress never brings a soul to God. I told Orlando he could not continue long where he was; if he did not surrender his heart to the Saviour, he must embrace some flesh-pleasing scheme of doctrine to allay his fears. He has done it, and I grieve over him. Could he but see the freeness and fulness of divine mercy, he would soon perceive not only that his present system is dangerous, but that there is no more necessity for it than there is to make air-balloons for swallows to travel with.

Is it necessary to inform my dear friend, that those who profess to believe the Scriptures, are divided into two classes? Some receive the truth in the love of it, and their faith purifies their hearts and regulates their conduct. *In these, faith rules.* Others receive the Scriptures, either without examination, or, because after examination they cannot reasonably reject them. These retaining all their love to the world, are perpetually striving by criticism, unnatural explanations of the Scriptures, and partial quotations, to support a belief, which will dwell quietly, and sensual, and



irreligious. *In these, faith is overruled.* Orlando I fear is in this class. You will find he reasons but little; yet I respect him. I recently fairly overthrew his arguments, but he was like a man at sea in a storm. When his vessel was wrecked, he caught a spar, and was content with being drifted with his head barely above water. If you talk with Orlando about the grace of God, he is in raptures, and attributes to this the salvation of men; and yet he contends that it is unjust to condemn any. He violently opposes Calvinism, because it includes the decrees of God and election; yet he is a fatalist, and believes that every thing is unalterably fixed in the purpose of God, and that all are chosen to life. If you name the justice of God, Orlando admits it, and contends that all receive according to their deeds in the present state; although nothing can be more self-evident than the unequal distribution of punishment in the present state. If you refer to the merits of the Redeemer, Orlando attributes all our salvation to them, and will charge you with inconsistency for requiring of any the fruits of righteousness; yet he contends that all discharge their own debts by their suffering. Poor man! he is a compound of contradictions.

You complain of the zeal with which Orlando defended his new creed last evening. Where we see great zeal, it is natural for us to inquire into its cause. After

making the necessary abatement for the temperature of men's minds and hearts; for one will be naturally more ardent in one cause than another; there can remain but two grand exciting principles of this passion; first, the importance of that which is espoused; second, a fear of being refuted. The zeal of Orlando cannot arise from the first of these, because he is ready to contend that all men are safe, let their sentiments and practices be what they may. As his sentiments are necessary for his comfort, it is natural for him to feel impatient of all attempts to call in question their correctness. This, I suppose, is the true cause of his great zeal.

There are some allowances to be made for Orlando. He is kind, charitable, and generous. Perhaps, if he had had correct training, he would never have adopted these wild notions. His parents were of that class who have just enough of the counterfeit of religion to make them surrender their hearts to the Saviour. It restrained them from vice, but never made virtue sit easy like an every day dress. It prevented their enjoying the world, but never led them to delight in God. It filled them with fears, but never softened their tempers. Their imperfections they attributed to the flesh, which they represented as unconquerable; their remissness in the practice of virtue they ascribed to want of ability, and were willing to sit still till God made them willing to act. Or-

lando has strictly copied the practical religion of his parents, but wanted a theory to defend him from their fears and misery. Universalism is that theory, and it meets his wishes. He can be happy without enjoying God, and confident of future felicity without holiness. It is probable he will go on so till near his end, except divine mercy should reach his heart. But, be assured, there are but few, very few, who do not call in question their scheme when the solemnities of eternity are near at hand. The poet was correct in saying,

"Men may live fools, but fools they  
"cannot die."

AQUILA.

[Ch. Watch.

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PRACTICAL AND EXPERIMENTAL  
RELIGION.

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I HUMBLY conceive that the assurance of *faith*, (properly so called,) respects the testimony of God concerning his Son, and the excellence, glory, and all-sufficiency of the plan of salvation by him: for this every one has ample ground in the express declarations of the Gospel. He may well believe that Christ is able to save unto the uttermost, and he may be equally assured that he will in no wise cast out any one who comes unto him for salvation. But the assurance of *hope*, (which respects the personal interest of an individual in his salvation,) is not to be attained without Christian diligence: since it must be

founded on a careful comparison of the character of true believers, as delineated in the word of God, with our own exercises of the heart, and their practical influence on the life. When grace indeed is in lively exercise, a formal induction of evidences may not be needful to the enjoyment of this inestimable blessing; but when this lively hope is not obtained by regular self-examination, yet it would bear the closest trial. As a person with an ear for music, may judge of the goodness of a composition, without a formal process; but still his taste would be justified by exact rules; and even if *he* could not explain its particular beauties himself, a more scientific person could easily do it for him. Or as a mother may know, by internal consciousness, that she has a strong affection for her child, without an enumeration of proofs; but she could produce them easily enough, if it were requisite. Is it enthusiasm to suppose sincere love to God may be as sensibly felt? We think not; though if a man pretended to love God, and was not concerned to keep his commandments, we should set him down for a liar, who had not the truth in him.

We think, however, that the ordinary influences of the blessed Spirit are infinitely more valuable, especially to the subject of them, than his extraordinary influences. It is a far happier thing to be a true *saint*, than to prophecy like Balaam, or to work miracles like



Judas Iscariot. But though the ordinary influences of the Spirit can be known only by their effects, in drawing the soul to Christ, and conforming it to his blessed image; yet by this effect they may be satisfactorily known.

Man is far off from God by nature; he is very far gone from original righteousness. And he that has returned to God, in the way of his appointment, may justly conclude that he has been led by the Spirit: for Christ expressly declared, that no one can come to him, except the Father who sent Him draw him. But if the Spirit has led the soul to Christ, he will also cause him to run in the way of God's commandments. He that sincerely depends on Christ's obedience unto death, as the ground of his justification, will also regard his obedience as the pattern of his sanctification. "He that saith he abideth in Him, ought himself also so to walk, even as He walked." These are not concessions we make to stop the mouths of our adversaries, but important truths which we earnestly inculcate on all our hearers.

If a man loves God supremely, under a scriptural view of his moral character; as displaying all those excellencies which can excite veneration, esteem, delight, and gratitude; if he is charmed especially with the brightest manifestation of his perfections, in the redemption that is in Christ Jesus; if the love of the Saviour constrains him to depart from all

iniquity, and to live not to himself, but to him who died and rose again; if the love of virtue or true holiness be sincere, universal, and intense, such as never can be satisfied till the soul is perfectly freed from sin, and conformed entirely to the divine image; if the love of man be disinterested, universal, and having respect principally to their eternal welfare, while we show its sincerity, by alleviating their temporal wants and distresses, according to the ability God has granted us; then we are not afraid nor ashamed to ascribe it to the influence of the Holy Spirit.

We pretend not to search the heart, and expect to find ourselves sometimes mistaken, as to those whom, in the judgment of charity, we supposed to be renewed in the spirit of their minds. But, while we admit, that God alone infallibly knows them that are his, yet we feel ourselves bound to treat those as real Christians, who appear to bear the fruits of the Spirit. As to such men as Newton and Scott, with whom I was intimately acquainted for so many years, I can no more doubt of their eminent and practical piety, than of my own existence.

The great question is, do not the Scriptures in general, and especially the writers of the New Testament, lead us to this conclusion, that God can, and often does, effectually influence the mind of a sinner, so as to turn him from the love of sin, to the love of holiness; and from confe-

dence in self, to faith in Christ? What else is the meaning of circumcising the heart to love the Lord; of creating a clean heart, and renewing a right spirit: of taking away the heart of stone, and giving a heart of flesh; putting his fear in the heart, and writing his law upon it? What meaneth the Spirit's convincing of sin, of righteousness, and of judgment; taking of the things of Christ, and showing them to the soul; opening the heart, to attend to the things spoken by his ministers; turning men from darkness unto light, and from the power of Satan unto God; commanding light to shine out of darkness, and shining into the heart, to give the light of the knowledge of the glory of God, in the face of Jesus Christ; rescuing from the power of darkness, and translating into the kingdom of God's dear Son; and quickening those who were dead in trespasses and sins? Is not Christ exalted, as a prince and a Saviour, to give *repentance* as well as remission of sins? Is it not affirmed, "By grace are ye saved, through *faith*, and that not of yourselves, it is the gift of God?" Did not the Saviour say, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit?" Are not real Christians repeatedly described, as "walking not after the flesh, but after the Spirit?" Does not the apostle say, "Ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you. Now if any one have not

the Spirit of Christ, he is none of his." Is it possible to explain these expressions, as referring only to some occult change produced by infant baptism; which does not discover itself by its fruits in one instance out of a thousand, nor previous to the abundant display of human depravity, in one in a million?

If a man can be found, who evidently lives a life of faith on the Son of God, who endures as seeing him that is invisible; who crucifies the flesh with its affections and lusts; who habitually lays himself out for the divine glory, and labours to promote the eternal welfare of his fellow-men; is this man to be censured because he humbly ascribes the happy change he has experienced, to the special influences of the Holy Spirit? If he who had been like Newton, a hardened profligate, or like Scott, a self-righteous, proud Socinian, is enabled to the end of his days, to walk in newness of life, as an humble, zealous Christian, continually opposing sin, and endeavouring to turn sinners from the error of their way, and to build up professed believers in their *most holy* faith; are such men to be despised as enthusiasts, for giving God the whole glory of the good wrought in them, and done by them? I remember Mr. Newton told me, many years ago, that when Mr. Wesley first read his narrative, he said, "He did not wonder that he should become a Calvinist."

[Lon. Bap. Mag.]



## ON CIRCUMCISION.

WERE female infants members of the Jewish church? If so, how were they made members of that religious community? Not by circumcision. If they were members of the Jewish church, it must follow, that circumcision was not an essential pre-requisite to church-membership, and since females were once constituted members of the church without any ceremony, it seems that the gospel has abrogated their privilege; for, it is said, they cannot now be members of the church without having the initiatory rite of Christianity applied to them. If, however, the gospel church be the *continuation* of the Jewish church, these females are members without submitting to any ceremony. Will it be said, that females were incapable of circumcision? It is readily granted, but the question still returns, How were they made members of the church? Can we suppose that God instituted an ordinance as introductory to the covenant of grace, which, from its very nature, necessarily excluded all the female sex from the possibility of entering into that covenant?

If the men among the Jews believed that circumcision was the only introduction into the covenant of grace, they must have concluded that women were not in the covenant. If circumcision was the only introduction into the covenant, is it not very unaccount-

able that we never read of one female doubting her interest in the covenant. The title of the man was explicitly announced, but an awful silence is maintained as to the title of the woman. The sexual aspect of circumcision, was calculated to fill the female mind with gloomy apprehensions, that, as the woman was the first in the transgression, all her female descendants were excluded from the benefits of the covenant of grace. In exact proportion to the certainty of the man's salvation, the uncertainty of the woman's salvation would appear. She might be supposed to say, "I see how God loves the man;" but as his salvation seems to turn on the difference of the sexes, does not this circumstance prove, that females have nothing to do with the covenant of grace? As circumcision is the outward sign of the salvation of the man, it seems to be the visible token of the woman's perdition! But, if circumcision was not then considered as the introduction into the covenant of grace, these apprehensions could not have been cherished. It appears very plain, that females, as well as males, were members of the Jewish church. It was theirs by *birth-right*: and, if we must speak of the privilege of one sex above the other, doubtless the female enjoyed the greater privilege of being exempt from the painful rite of circumcision; for circumcision was a *yoke of bondage*, and we have reason to rejoice, that it is not imposed on the Gentiles. Was

the man who now pleads so loudly for circumcision as a privilege, commanded to confer this privilege on his son, his very heart would bleed within him; and probably, like Moses, he would defer the bloody rite, till his very life was endangered by his neglect to perform it. Exod. iv. 24.

#### THE SWEEP AND THE TOMBSTONES.

JACK had been several years apprenticed to his master, and was almost twelve years old, but could not read. No person had ever taken any pains to teach him, and his master, though kind, was an ignorant man, and there was not a book in his house.

One day, as Jack was going along the street, he saw several school boys, about his own age, playing at marbles, and as he was very fond of the game he stopped to look at them. His attention was soon caught by something new to him; this was their books, ranged in a line by the side of a wall. He ventured to take hold of one, and was turning over the leaves, when the boy to whom it belonged came up, and angrily asked him what he was about. Jack took some marbles out of his pocket, and offered to give them to the boy if he would let him look at the book till the game was over. The owner consented, and Jack turned over the leaves, but of course could not make out their contents. The game being ended, the boys dispersed; Jack

returned the book, and asked many questions about reading, and, for another marble, persuaded him to read some of his lessons before they parted.

The next day Jack felt desirous to learn to read also, and not knowing any other plan, he watched for the boy's return from school, after some talk about books asked him to teach him to read, and offered him a marble for every letter he taught him. The boy consented, and Jack set about trying to win marbles enough to pay his little master; and, being a good shot, he succeeded, though not without some pains. His teacher used to meet him every day for some time, and the little sweep soon began to spell words of one syllable. One day Jack came as before to the place where they used to meet, but did not find his teacher; he searched for him, and finding him busy at marbles, he waited till the game should be over. After a short time, to his great sorrow, the boy called out,—“Sooty boy, I can't teach you any more, father and mother have both scolded me because you have dirtied my book with your black hands.”

Poor Jack had not expected this, but was unwilling to be disappointed, and being very different from some idle children who are glad of any excuse to escape their lessons, he offered to pay two marbles for every lesson, and to wash his hands carefully every day. This was in vain; his teacher was either tired of the task, or



afraid of being blamed about his book. All now seemed to be at an end, when Jack recollected that he had seen letters on the tombstones in the church yard, and as these could not be hurt by his black fingers, he mentioned this plan to the boys, and offered to go on paying any one who would teach him to read the words on the stones. The boys were struck with his anxiety to learn, and agreed that they would take it by turns to teach him, and immediately began. After continuing this method for some days, one of them offered to take him to a Sunday School: Jack readily agreed. The Superintendent was pleased with his anxiety to learn, and took pains to procure him instruction on week days also. He applied diligently, and soon was able to read and write; and what was far better, from the instructions he received, he was brought to love the Bible and the truths it contained.

If any of your little readers feel tired of their lessons, I hope they will think of the "*Sweep and the Tombstones*;" and I hope, also, that like him they will learn the best wisdom, "For the soul to be without knowledge is not good;" but it is of very little use to be able to read and write, if they remain ignorant of Christ, or only repeat texts and chapters by rote. Then "Incline thine ear unto wisdom, and apply thine heart to understanding;—if thou seekest for her as for hid treasures, then shalt thou understand the fear of the

Lord, and find the knowledge of God." Prov. ii. 2. 4. 5.

ANN G—.

## MISSIONARY.

FOREIGN.

BURMAH.

It will be recollected that brethren Hough and Wade, with their wives, who were at Rangoon when the war betwixt the British and Burmans broke out, and who, after many narrow escapes from death, in which the kind Providence of God so evidently interposed, removed to Calcutta. They determined on remaining in Bengal, till the state of the Burman empire should be so settled as to justify their return; or till the Lord should again open a door of utterance among that ignorant and miserable people. They still continue in Bengal; Mr. Wade prosecuting the study of the Burman language, and Mr. Hough superintending the printing of Mr. Judson's translation of the gospel of Matthew in the Burman language, which is now executing at Serampore, the seat of the English Baptist Mission, about 12 miles north of Calcutta.

Mr. and Mrs. Judson and Dr. Price were at Ava, the royal city of Burmah, when the war commenced. No tidings have been received from them since. The latest accounts from India bring no other information that has yet reached us, than what is contained in the following extract of a letter from Mr. Hough to his father, dated Serampore, April 19, 1825.

"From Mr. and Mrs. Judson, and Dr. Price, I have heard nothing for 14 months. If they have not perished by violence, I fear they have from other

causes, as they have been shut out from all communication with us, and we with them, and therefore they could not have had the pecuniary means of subsistence. The war is carried on with persevering vigour by the British, who are almost constantly successful, and who are pushing their way onwards towards Ava, where I think it possible they may arrive in May or June. But yet, as to the termination of the war, we can form no opinion—one year may put a period to it; at least I hope so. Rangoon is still a garrison, though a few of the Burmans have returned, and found protection under the British flag. Parties of Burmans, however, are lurking around the suburbs, and commit violence whenever they have an opportunity.

"I am now superintending Mr. Judson's revised translation of the Gospel of St. Matthew, (in the Burman language,) as it comes from the press at Serampore; and our mission is allowed half the edition, gratis—the other half being reserved by the Serampore missionaries, for their stations in Aracan, in the northwestern part of the Burman empire."

The fears expressed by Mr. Hough are likewise those of all their friends in this country; but of their preservation we do not despair. Ava is about 500 miles east of Calcutta, in the heart of the Burman empire; and between that place and Bengal, all communications have been completely cut off ever since the commencement of the war. The want of advices concerning them, is, therefore, no evidence of their destruction. The same hand which protected our brethren at Rangoon, is equally omnipotent at Ava; and the striking manifestation of divine interference in their preservation, may have been mercifully designed to sustain our hope and encourage us in supplication on behalf of our brethren in Ava, and of the deluded people to whom the Lord has sent them. If the hand of violence has not destroyed them, we trust they

have been preserved from death by famine. He who said of the righteous, *His place of defence shall be the munitions of rocks; bread shall be given him; his waters shall be sure*, has also displayed his saving power by innumerable examples. He fed his prophet by ravens, and is equally able to feed his faithful servants in Burmah without a miracle. Our trust is in him alone; and till we learn his pleasure, we should not cease to pray for their protection and success. No doubt remains with us, that Burmah is destined to fall into the hands of the British; and this event will tend to the furtherance of the gospel there. Whether it is the decree of God that our brethren who led the way for evangelizing these regions, should finish their works in the labour of pioneers, we know not. If so, he may have taken them to himself, where, with angels they will rejoice to see the fabric of the beautiful temple rise by other hands on the foundation which they have laid. We hope rather, that it may be the pleasure of God to preserve them yet to build, and to rejoice below in the testimony that *God now accepteth their works*. The purposes of the Almighty are founded in wisdom. *His ways are in the great deep*; and till events unfold his designs, they are hid from the knowledge of mortals: but knowing that *his counsel shall stand*, and that mercy and goodness are developed in all its fulfilment, we may from the heart exclaim, in any event, **THY WILL, O GOD, BE DONE.**

#### ENGLISH PALESTINE MISSION.

DR. DALTON, of the London Jews' Society, thus writes from Alexandria, under date of December 3d. 1824.

This morning I went again to the synagogue; worship was just concluding when I entered; they offered me a seat amongst them; seeing several fine boys, I inquired the number in their school, which I could not learn with any certainty. I then asked if they



read Hebrew, and taking out my tracts said, I should like to hear one of them. One or two of them took the tracts; the desire of having them quickly spread, and in a short time I was quite squeezed and pressed on all sides, and almost pulled out of my seat by the eager youths. As I feared this might give offence to the elder Jews, I simply held my whole stock in my hand, and suffered the boys, or any that liked, to take them. Some of the elder Jews were displeased, desired the boys to return them, and even snatched them from them, flinging them to me, saying, "We want none of these: they are about Jesus; we do not like small books, [piccoli libri:] if you come here for this purpose, you had better go out." I replied, it was far from my intention to offend them, I had not even asked any one to take them, they had literally been torn from me; but, said I, "if any one does not like them, give them back to me." This had the effect, and more claimants pressed on me, until not one was left. One Jew near me objected that the tracts were modern and bad Hebrew. This only proved to be a cover for his own ignorance, for he could not read the language. As I continued to speak to them, several took hold of me, and leading me into the centre of the synagogue, brought me to an old man with his eyes bandaged over, who said he would answer me. He had recourse to the Talmud, and the cabalistic power of words. I kept close to the Scriptures. After conversing some time, I was again seated by the Jews in the kindest manner, and desired to go on. Hitherto the number was pretty considerable, and I was questioned right and left: we continued in conversation some length of time. As I walked home some of the boys followed me, asking for tracts. One very fine lad, about seventeen, walked arm in arm with me to Mr. G.'s. I gave him some tracts and Tremellius's Catechisms; he seemed of a candid inquiring mind. May the promise

to him and those dear youths be fulfilled: "I will receive you, and be a Father unto you, and ye shall be my sons and my daughters, saith the Lord God Almighty." We must sow the seed, and leave the increase to the great Husbandman. May our faith in the promises be daily increased, and labourers, after the mind of the Lord, be sent forth to the harvest! Let the friends of Israel remember the poor weak instruments engaged in this work, feel their weakness, and pray for their wants.

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*Latest from Mr. Wolf.*

A postscript to the London Jewish Expositor for July, contains accounts from Mr. Wolf, dated at Bushire, Nov. 18th, 1824, from which it appears that his recent labours in the Persian Gulf have been attended with much success. He was received with great kindness and hospitality, particularly by the British and Armenian inhabitants, who are earnestly desirous that some suitable persons should be immediately sent out from Great Britain, to establish and superintend schools on the Lancasterian plan for the Armenian, Persian, and Jewish children in Bushire and the vicinity. A subscription was raised at Bushire among the more opulent inhabitants, towards defraying the necessary expense of the project, and the persons connected with the British residency contributed liberally. One officer put £20 into the hands of Mr. Wolf, to be disposed of at his discretion, for the promotion of any good object, and Mr. Wolf assigned £10 to the British and Foreign School Society, and £10 to the London Jews Society. The British residents at Bushire are anxious to have a Missionary who will preach regularly on the Sabbath, and catechise and instruct the children in the principles of the Gospel. Mr. Wolf observes, "The readiness with which Christians at the Persian Gulf, come to Jesus Christ, and bring their children to hear the joyful

sound of the Gospel, seems to show that the time is fast approaching, when the power of Satan in those countries, will be overthrown by the power of Him who is set down at the right hand of the Majesty on high." [*N. Y. Obs.*]

DELIVERANCE OF MESSRS. TYERMAN  
AND BENNET FROM THE CANNI-  
BALS OF NEW ZEALAND.

SEVERAL months since we stated in general terms that Messrs. Tyerman and Bennet, the deputies appointed by the Directors of the London Missionary Society to visit their stations at the South Sea Islands, were at one time on the point of being killed and eaten by the cannibals of Whangarooma, in New Zealand, at which place they stopped on their way from the islands to Sydney, in New South Wales. In the London Missionary Chronicle for July, we find the following particular account of their danger and escape, taken from a letter written by the deputies themselves, and dated at Sydney, in New South Wales, November 12, 1824. [*N. Y. Obs.*]

We reached the harbour of Whangarooma, in New Zealand, on the 15th of July, and came to an anchor, with the intention of spending a week or ten days there. At the head of this beautiful and capacious bay, the Wesleyans have established a Mission, about twelve miles from the entrance of the harbour. Not knowing the perils which here awaited us, we were apprehensive of no danger; having no means of defence, we took no precautions to guard against any attack. So soon as we came to anchor, several canoes came around, many natives came on board, and all behaved well, and left us at the setting of the sun. Early next morning, a considerable number of canoes of great size, and containing multitudes of people, surrounded us—and soon our main deck was crowded by men, women, and children, bringing with them various articles for sale, and we were busy buying

their curiosities, &c. when a scene of almost unparalleled horror immediately occurred. The captain had been informed that they were stealing whatever they could reach, and had broken a trunk of clothes, and had taken most of them off; he became indignant, and resolved to remove them all from the deck. In the confusion, a native fell overboard into the sea, and the rest supposing that he had been struck and injured, immediately rose upon us—many of them had axes—others spears, and the rest armed themselves with billets of fire-wood—the whole were armed in a few seconds, the women and children were removed into the canoes, into which many of the men threw their mats, prepared for action, and commenced their war songs, accompanying them with all their horrid gesticulations and grimaces. Their faces, rendered hideous by their *tataunings* became by anger more hideous, and on the whole had more the appearance of infernals than men. Our crew fled to the rigging, while we waited our doom upon the quarter deck. They surrounded us, placed themselves behind us with their weapons uplifted, ready, so soon as the signal might be given, to strike the blow—and we expected nothing else but to be instantly killed, baked in their ovens, and eaten by these dreadful cannibals. They handled our persons to see what sort of food we should be for them, and behaved in the most rude and insolent manner. At one moment, the captain had four spears pointed at his breast. We used every effort to hide our fears, and prevent them from perceiving that we were apprehensive of danger. But this was impossible—for we were entirely in their hands. What aggravated our misery and apprehension, was the recollection that the ship *Boyd*, Capt. Thompson, about fifteen years before, and in this very place where we were at anchor, had been cut off, the captain, crew, and passengers, in all nearly one hundred



persons, killed and eaten! The wreck of the ship was within our view. But we cried to the Lord in our distress, and he heard and delivered us. They were restrained by an invisible hand, while we remained in this condition of indescribable horror for about an hour and a half. At length our boat, which had been sent up to the Missionary settlement the night before, hove in sight at the distance of about a mile. This threw a ray of hope over our desponding minds—and we waited its arrival with the greatest anxiety—but expected to be despatched before it could possibly reach us. But God was better than our fears. At length the boat came along-side, and we found, to our inexpressible joy, that she brought Mr. White, one of the missionaries, and George, a native chief of great power and influence here. It was the very chief who instigated the cutting off of the Boyd—but he was sent by a kind Providence to be our deliverer. They immediately came on deck. So soon as they learned what had happened, Mr. White addressed the people, and George became highly indignant with them, and spoke to them with great vehemence on the evil of their conduct; he soon cleared the deck, the people fled to their canoes, and a good understanding was restored. It was indeed like life from the dead—and we began to sing of mercy as well as judgment. “O, what shall we render to the Lord for all his goodness!” Our extremity was his opportunity. The wrath of man was made to praise him—and the remainder he restrained. Never shall we forget this great deliverance. A few days ago, a vessel arrived in this colony, whose captain, with his boat’s crew of six men, in another part of New Zealand, had been cut off and killed, soon after the affair happened in Whangaroa, which we have described!

## MISCELLANEOUS.

### ANECDOTE OF DR. THOMAS.

DR. THOMAS and Dr. Carey led the way in the great missionary field of Hindostan. Their labours, their privations, and their devotion to the great cause of diffusing the Gospel among that superstitious people, are well known to all who are familiar with the history of Missions.

One day, after addressing the natives on the margin of the Ganges, Dr. Thomas was accosted by a Brahmin as follows: ‘Sahaib,’ (or sir) ‘do you not say that the devil tempts men to sin?’ ‘Yes,’ answered the missionary. ‘Then,’ said the Brahmin, ‘certainly the fault is the devil’s: the devil, therefore, and not man, ought to suffer punishment.’ While the countenances of many of the natives discovered their approbation of the Brahmin’s inference, the missionary observing a boat, with several men on board, descending the river, with that facility of instructive retort for which he was much distinguished, replied, ‘Brahmin, do you see yonder boat?’ ‘Yes,’ replied the Brahmin. ‘Suppose,’ said the missionary, ‘I were to send some of my friends to destroy every person on board, and bring me all that is valuable in the boat; who ought to suffer punishment? I for instructing them, or they for doing this wicked act?’—‘Why,’ answered the Brahmin with emotion, ‘you ought all to be put to death together.’ ‘Ay, Brahmin, replied the missionary; and if you and the devil sin together, the devil and you will be punished together.’

### THE LADY AND THE OFFICER.

IN the London Missionary Register for July, we find the following anecdote,

which was related at a recent anniversary of a Church Missionary Association in England.

A clergyman, who was till within these few years in the army, was on service at Gibraltar, immersed in the dissipation of gay life, and infected by the writings of Voltaire and Rousseau, striving to put away the thoughts of eternity. In this state he was accosted by a lady, who collected for the Society; and who presented to him one of its publications, (the 'Invitation,') with a request that he would read it, expressing a hope that he would be inclined to support the Society. He had been warned by a female friend against the zeal of this lady. He, however, received the Tract which she offered; but said, with a sarcastic smile, 'Do you wish me to present this to the mess?' Evidently hurt by his manner, she replied, 'Sir, I am sorry that I have offered it to you: please to return it to me, and I will not trouble you again.' This seems to have been a critical moment with this young officer. The instant sense of his incivility appears to have combined with the compunctious visiting of stifled convictions, when he rejoined, 'No, madam, I am sorry that I have spoken to you as I have done. I will read the book.' He took it with him, and in this state glanced over its first sentences, when the conviction of his duty to co-operate in such good works fixed itself in his mind. He immediately sought the lady, and said, 'Do pray forgive me. How could I have been so rude as to treat you so! I hope I shall always be a friend to your Society: Please to put down my name for 30s. a year; and I wish to give the same sum to the Bible Society, which also I know you promote.' From that hour a new bent was given to his mind, light gradually increased, and he is now a faithful and successful preacher of the truth which once he laboured to destroy.

#### DOCTRINES OF GRACE.

The following is related by Sir Richard Hill.

WHEN the faithful minister of Christ, Mr Venn, was vicar of Huddersfield, in Yorkshire, he told me, that a neighbouring clergyman, the Reverend Dr. L——, one day addressed him nearly in the following words: 'Mr. Venn, I don't know how it is, but I should really think your doctrines of grace and faith were calculated to make all your hearers live in sin; and yet I must own that there is an astonishing reformation wrought in your parish; whereas I don't believe I ever made one soul the better, though I have been telling them their duty for many years.' Mr. Venn smiled at the Doctor's ingenuous confession, and frankly told him, 'he would do well to burn all his old sermons, and try what preaching Christ would do.'

#### ANECDOTE OF A FRENCH OFFICER.

A FRENCH officer who was a prisoner upon his parole at Reading, met with a Bible; he read it, and was so struck with its contents, that he was convinced of the folly of sceptical principles, and of the truth of Christianity, and resolved to become a Protestant. When his gay associates rallied him for taking so serious a turn, he said in his vindication, 'I have done no more than my old school-fellow Bernadotte, who has become a Lutheran.'—'Yes, but he became so, (said his associate,) to obtain a crown.' 'My motive, (said the Christian officer,) is the same; we only differ as to place. The object of Bernadotte is to obtain a crown in Sweden, mine is to obtain a crown in Heaven.'

#### KNOW THYSELF.

A man cannot be said to know himself, till he is well acquainted with his proper talents and capacities; knows for what ends he received them; and how they may be most fitly applied and improved for those ends.



## OBITUARY.

### A GREAT MAN IS FALLEN IN ISRAEL.

DIED, suddenly, at Waterville, Me. on Monday August 29th, the Rev. THOMAS BALDWIN, D. D. aged 72, the venerable and much beloved Pastor of the Second Baptist Church in Boston.

The Rev. Dr. Baldwin was born in Norwich, Conn. Dec 23, 1753. In the year 1780, he became pious, and united himself to the Baptist church in Canaan, N. H. to which place he had a short time before removed. His prospects in civil and military life were at this period unusually promising; but abandoning every hope of secular distinction, he devoted himself to preaching the gospel to a denomination then every where spoken against, and with whom the usual portion of a minister was, labour without ceasing in the midst of pinching, and sometimes appalling poverty. He was ordained in Canaan, June 11, 1783.

In this place he lived for seven years, and throughout its whole vicinity his name is yet mentioned with reverence and affection. Besides supporting himself and his family by his own personal exertions, his ministerial labours were abundant in his own and in all the neighbouring towns. As a proof of the respect in which he was held, it may be here remarked, that he several times was chosen to represent his town in the legislature of the State.

In 1790, Dr. B. removed with his family to Boston, having accepted the call to the pastorship of the Second Baptist church; a church which, though then small and divided, has since under his ministry become one of the most numerous and flourishing in the Commonwealth.

Here Dr. B. may be said to have commenced his ministry anew. From the laborious duties of a thinly settled parish,

he was at once transplanted to an elegant and literary metropolis, surrounded by men whose praise was in all the churches, and who had devoted their lives to academic learning. Yet to this situation he was manifestly equal. He here successfully pursued that course of study, which not only laid the foundation for his extensive reputation as a preacher, but which also enabled him so ably to illustrate and defend the doctrines and ordinances of the Gospel through the medium of the press. The highest honours of his profession have long since been conferred upon him. Of most of the benevolent institutions of this city, he was either a manager or a presiding officer, and of the last Convention for revising the Constitution of this State, he was an active and much respected member. Of his own denomination in New-England, he has long been decidedly at the head. To him all his brethren looked for counsel and advice; no measure seemed to promise success unless it had received his sanction; and no institution seemed complete unless it enrolled his name as its President.

The death of Dr. Baldwin was unusually sudden. On the 23d of August he left Boston for Waterville College to attend the meeting of the Board, of which from its incorporation he had been a member. He bore the voyage well, and on the Sabbath of August 28, preached twice at Hallowell, with more than common animation. On Monday, he proceeded to Waterville, and his friends remarked the improvement visible in his health. He retired to rest, apparently well, at nine o'clock in the evening. At half past eleven he awaked from a short sleep, answered as usual a question respecting his health—groaned—and instantly expired.

On the Wednesday following, with every testimonial of respect from the Trustees and Faculty of Waterville College, and from the citizens of the village,

his remains were conveyed to Augusta, and from thence to Boston, where they arrived on Friday, Sept. 2d. The funeral was attended on Monday, the 5th September, from his late residence, No. 1, Portland-street. The services were as follows. Prayer at the house, by Rev. Dr. Gano, of Providence. When the procession arrived at the meeting-house, prayer was offered by Rev Joseph Grafton of Newton; after which a sermon, adapted to the occasion, was preached by Rev. Mr. Sharp, of Boston, from Acts xi. 21, first clause. The concluding prayer by Rev. Mr. Wayland. An immense procession followed the body to the Granary burying ground, all anxious to testify their respect to one whom all esteemed as a friend, and many venerated as a father.

#### BAPTIST GENERAL CONVENTION.

##### *Treasurer's Account.*

THE Committee appointed at the last annual meeting of the Board to settle the accounts of the late Treasurer, Thomas Stokes, Esq. respectfully report:

That in conformity with instructions given them by the Board, they proceeded to New-York in June last, and, with Mr. Stokes, performed the duty assigned them. On examining the accounts, it appeared that there remained in the hands of the late Treasurer, at the settlement of his accounts as published in the Annual Report of the Board for 1824,

A balance for missionary purposes:  
In current money \$997 88  
In uncurrent notes 231 50—1,229 38  
His receipts for missionary purposes from that period, to Dec. 1, 1824, when his resignation took effect, amount to 3,586 56

Total amount, \$4,815 94

That the amount of payments made by him for mis-

sionary purposes during the same time, for which he produced satisfactory vouchers, is

\$3,436 94

Leaving a balance for missionary purposes on the 1st day of Dec. 1824, which he that day paid over to the present Treasurer,

Of current money \$1,147 50

Of uncur. and depreciated notes 231 50—1,379 00

\$4,815 94

It also appeared that there remained in his hand at the settlement of his accounts, as published in the Annual Report for 1824,

A balance for education purposes, of \$5 69

His receipts for education purposes, from that period to the 1st of Dec. 1824, amount to

1,094 48

Total amount, \$1,100 17

That the amount of payments made by him for education purposes during the same time, for which he produced satisfactory vouchers, is

845 81

Leaving a balance for education purposes, on the 1st day of Dec. 1824, which he that day paid over to the present Treasurer, of

254 36

\$1,100 17

It further appeared, that he had received during the same time, and credited the same in his Treasury account, For the Columbian Star, \$9 00

That he had paid to the order of that establishment for the same

6 00

Leaving a balance on account of the Columbian star, which he paid over to the present Treasurer,

3 00

\$9 00

Amount paid by the late to the present Treasurer, viz.:

Balances as above, for missionary purposes,



Current money	\$1,147 50	
Uncurrent notes	231 50	—1379 00
For Education purposes		254 36
For the Columbian Star		3 00

Total in current money	\$1,404 86	} \$1636 36
Uncurrent and deprec. notes	231 50	

For the several items of receipts and disbursements, the Committee refer to the statements of the accounts which accompany this report, and which the Committee, from careful and minute investigation, find entirely satisfactory.

The uncurrent and depreciated notes, which constitute an item of \$231 50, appear to be an accumulation to that amount, of collections from 1814, in

paper of all descriptions in various parts of the United States, to which the peculiar state of the financial establishments of the country gave a temporary currency. The banks and other institutions by which these notes were issued have sunk into entire discredit, and the paper is believed to be of no value whatever.

The Committee cannot close the report without a just acknowledgment of the faithfulness, the integrity, and pious devotion to all the objects of the Convention, most satisfactorily demonstrated in the official labours of Thomas Stokes, Esq. late Treasurer of the Convention.

O. B. BROWN, Chairman.

*Baptist General Convention, in account with Thomas Stokes, late Treasurer, for Missionary Purposes.*

DR.	1824.	CR.
July 2.	To cash for postage and stationary of Corresponding Secretary,	\$39 16
3.	One quarter salary of the Corresponding Secretary,	100 00
4.	D't for the Withington Station,	150 00
5.	Draft for Valley Towns Station, and Tinsawatee School,	187 50
6.	Draft for the Carey Station,	150 00
7.	Draft for the Tonnewanda School,	225 00
8.	Draft for the Annual Report and Circular,	112 69
9.	Ditto for 2d quarter salary of Corresponding Secretary,	100 00
Sept. 11.	Ditto for Burman Mission,	1000 00
	Cash paid for postage and stationary	11 50
	Do. for discount on southern bank notes,	3 00
	Do. on uncurrent bank notes,	2 75
		<hr/> \$2081 60
1824.	By balance per last report,	\$1229 36
June 29.	Cash received from Wm Laws, of Hometown, Va. viz. Lower Northampton,	\$12 00
	Eastville,	4 69
	Red Bank,	3 87
	Pungoteague,	8 00
	Metompken,	6 40—34 96
July 1.	Cash, Samuel Curtis, Shaftsbury Fem. Mite Society,	15 06
	Do. Shaftsb'y Miss. Soc.	15 50
	Do. Shaftsbury Asso.	69 44
12.	Cash received of Elder Harvey, from Rensselaer Association,	77 50
15.	Do. J. B. Farman, Esq. Treas. of Charleston Baptist Asso. \$600, half for Education, and half for Missionary pur.	300 00
18.	Do. E. Harrington, Treas. Saratoga Wash. and Montg. Miss. Soc.	140 00
Aug. 3.	Do. Rev. H. Malcom, coll. at concert prayer meeting, Hudson, N. Y.	12 00
		<hr/> \$1893 84

Sep. 11.	Brought forward,	\$2081 60
	Draft favour of L.	
	Rice for Valley Town Mission,	500 00
	Draft favour of L.	
	Rice for Valley Town Mission.	70 00
Nov. 1.	Cash for cooper-	
	age, &c. on kegs for dol-	
	lars, to Calcutta,	6 62
	Draft for the With-	
	ington Station,	150 00
	Do for the Valley	
	Towns Station	125 00
	Do. for the Tinse-	
	watee school,	62 50
	Do. for the Carey	
	Station.	150 00
	Do. for the Tonne-	
	wanda school,	75 00
	Do. for missionary	
	services by Rev. J. M.	
	Peck,	54 00
	Do. for 3d quarter	
	salary of Corresponding	
	Secretary,	100 00
	Do. for the Valley	
	Towns Mission,	47 00
	Ditto for freight,	
	cartage, &c of boxes of	
	goods for Valley Towns	9 22
29.	Cash for freight,	
	cartage, and postage,	6 00
Dec. 1.	To Heman Lincoln,	
	Treasurer, remitted him	
	for Missionary purposes,	
	the balance, viz.:	
	In current mo-	
	ney	1147 50
	In uncur. and de-	
	prec. notes, 231 50—	1379 00

Dollars, 4815 94

Aug. 3.	Brought forward,	\$1893 84
	Cash Rev. R. Babcock,	
	Poughkeepsie, N. Y.	5 16
21.	S. Huggins, Female	
	Miss. Soc. Lower Dub-	
	lin, Pa.	33 00
	John Gonant, Treas.	
	Vermont Bap. Asso.	125 00
	Missionary Society,	
	Perth Amboy, N. J.	25 00
	Franklin Association,	
	by Elder Maclay,	50 00
	Legacy by Mary Spin-	
	ning, received of Wil-	
	cox, executor,	100 00
	Rev. S. Grew's friend	
	for an Indian female	
	child at Valley Towns,	30 00
	First Baptist Church	
	Washington City, D. C.	20 00
	Washington Female	
	Mite Society, D. C.	20 00
	Rev. J. L. Dagg, Up-	
	perville Society, Va. for	
	Education and Mission-	
	ary purposes, viz: For	
	Burman Mission \$5 22	
	Judson School,	50
	Carey Mission,	50
	Cherokee Mission,	50
	Domes. Missions,	1 00
	Gen. Purposes	16 03—23 75
	Wm. Crane, Female	
	Miss. Soc. Richmond,	
	Va. for Burman Mission,	35 00
	Cash received from	
	Colonel Abner Blocker,	
	Treasurer of the South	
	Carolina State Conven-	
	tion, for Foreign Miss.	113 50
	Isham Hendon, Esq.	
	Treas. of the North Car-	
	olina Bap. For & Dom.	
	Miss. Soc. for Foreign	
	Missions,	100 00
	John M. Gray, Esq.	
	Monroe co Ga. for Bur-	
	man Mission,	5 00
	Joel Colby, Esq. New-	
	town, Ga. for Foreign	
	Missions,	2 00
	Elizabeth Dabney,	
	Va. for Burman Mission,	4 50
	From the Gov. for In-	
	dian reform, viz.	
	Tonnewanda School,	
	Seneca Indians, N Y.	150 00
	Withington Station,	150 00
	Valley Towns,	125 00

Dollars, \$3010 75



# Treasurer's Accounts.

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Dec. 1. Brought forward, \$4815 94

Aug. 3. Brought forward, \$3010 75

Tinsewattee School, 62 50

Carey Station, 160 00

Tonnewanda School, 75 00

Norman Fox, Lake

George Association, 8 00

Do Warrensburgh

Female Mite Society, 4 00

Do. Chester Female

Mite Society, 6 00

Do Schr-on Female

Mite Society, 1 00

M. Southall, Mur-

freestborough, N. C. for

Missions, 1 00

Rev S. Cornelius,

Norfolk Female Miss.

Society, \$50 00

of which one half

had before been

advanced and

placed to credit

of that Society

in last return, to

be deducted from

this sum 25 00—25 00

Dividend on U. S.

bank stock, Gregory's

legacy, 25 00

Goochland, Va. Fem.

Mission Society, 1 00

Burlington Female

Mite Society, N. J. by

J. E. Welch, 23 84

Sept. 1. Mr. Pierson, from a

friend, for Fort Wayne

Mission, 4 00

7. Mrs Caldwell, Bap-

tist Female Foreign

Missionary Society, 122 00

23. Elder Austin, from

Leyden Association, 50 00

26. N. Davis, Esq. bal-

ance of col. at Acco-

mack Asso. \$8 27

Proceeds of mis-

sion box in house

of a minister, 5 98

collected by a la-

dy for education

of Burman chil-

dren, 5 25—19 50

By Cash received of

Samuel S. Law, Treas.

of the Sunbury M. S.

From Sunbury Fem.

Cent Society, 94 00

From Sunbury Mis-

sionary Society, 36 00

Dollars, 4815 94

Dollars, \$3718 59

Dec. 1. Brought forward, \$4815 94

Sept. 26. Brought forward, \$3718 59

Oct. Miss Taylor, from young ladies of New Canaan,	2 63
27 Elder Roberts, for Valley Towns Mis.	100 00
Nov. 8. Josh. Gilbert, Treas. N. Y. Baptist F. M. Society,	200 00
15. Rev Peter Chase, from Fem Bap. Soc. For. Mis. Hinesburg, Vt.	3 00
Rev. E. Comstock, N. Y. Lake Fem. Mis. Soc. Aurelius,	10 00
Fem. Mis. Socie-ty, Sempronius,	11 12—21 12
Washington Society, D. C. for supporting a native Burman Miss.	10 00
Washington Female Judson Society, D. C.	10 00
Elder S. Fort Red River Missionary Soc. for Domestic Missions,	33 00
Cash from Gov. for Withington Station,	150 00
Valley Towns,	125 00
Tinsewattee School,	62 50
Carey Station,	150 00
Tonnewanda School.	75 00
Hannah Briggs, Athol Fem. Char. Soc. Do-mestic Missions,	8 00
Sansom Street Fem. Miss. Soc. Phila. coll. by Dr. Staughton, Dom. Fredericksburg, Va.	45 84
Fem Miss. Soc. by Mrs. Walker, Dom. Miss.	13 25
Collection by Dr. Staughton, Conc'd m. h. Va. \$18 75. Dr. Temple, \$2 50,	21 25
Do. Chapawamsick \$1 83—Stafford c. h.	
\$1 17, Falmouth, \$7 30	10 30
Fredericksburg Fem. Miss. Soc. \$30, coll. in Fredericksburg, \$7 13,	37 18
Two persons at Port Royal, 50 cts. at Pope's Creek, Va. \$1 28,	1 78
Coll. at Nomina m. h. Va.	3 30
Elder Semple, \$2,	
Elder Hatchett, 25 cts.	2 25
Eld Willard, Whate-ly Fem. Mis Soc. Ms.	2 00
Elder Thomas Hand,	10 00

Dollars, 4815 94

Dollars, 4815 94



### Treasurer's Accounts.

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*Baptist General Convention, in account with Thomas Stokes, late Treasurer, for Education Purposes.*

DR.	1824.	1824.	CR.		
July 31.	To cash paid to order of the Board for Education Purposes,	\$403 10	June	By balance, as per statement published in the Annual Report of the Board for 1824, Education Purposes,	\$5 69
Sept. 11	Cash paid on a box of books from Hamburg for the use of the Columbian College,	30 26	July 15.	Cash received of Josiah Furman, Esq. Treas. of the Union of Churches in the Charleston Bap. Asso. a remittance of \$600, one half of which was designated by the donors for the support of beneficiaries in the Col. College,	300 00
Nov. 1.	Cash paid for fr'ght of books from Amsterdam, for the Columbian College,	5 38	Aug. 20.	Cash remitted by the Agent, designated for Ed. purposes, viz. : From the Upperville Soc. Va. for Education and Mission purposes, Norfolk Female Mis. Soc. donation for Education purposes, Burlington Fem. Mis. Soc. donation for Ed. First Baptist Church Washington City, D. C. Mrs. Brown, Treas. Wash. Fem. Mite Soc. D. C.	76 25 75 00 76 16 80 00 80 00
	Cash paid to order of the Board for Education purposes, connected with the Columbian College, draft for	\$413 07	28.	Eld. Baptist, Powhatan co. Va	6 00
	Including for the Columbian Star, (to be deducted,)	6 00—407 07	Oct. 4.	Fredericksb'rg Female Mis. Soc. Va.	18 07
Dec. 1.	Heman Lincoln, Esq Treasurer, for balance applicable to Education purposes, paid over to him,	254 36	29.	Washington Fem. Judson Society donation for educating at the Columbian College a missionary for Burmah, Washington Soc. for supporting a native Burman Missionary—donation for educating at the Columbian College a missionary for Burmah, Columbian Society Auxiliary to the General Convention, Rockville Society, Md. Auxiliary to the General Convention, Cash remitted by the Agent,	90 00 90 00 100 00 100 00 3 00
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*Baptist General Convention in account with Thomas Stokes, late Treasurer, for receipts and payments on account of Columbian Star.*

DR.			CR.
1824.			1824.
Nov. 1. To cash, being part of an order for \$413 07,	\$6 00	July 23. By cash of Rev. C. Somers, for Mr. Yates' subscription to Colum- bian Star,	\$3 00
Dec. 1. Heman Lincoln, Esq Treasurer, balance paid over to him, and subject to order on ac- count of Columbian Star,	3 00	Do Do. Mrs. Stone's subscription to do	3 00
		Oct 27 Do. Robert Scott, for Columbian Star,	3 00
	<hr/>		<hr/>
Dollars,	9 00	Dollars,	9 00

#### RECAPITULATION.

Total amount paid by Thomas Stokes, Esq. late Treasurer, to Heman Lincoln, Esq. Treasurer :	
In current money,	\$1404 06
Uncurrent and depreciated notes,	231 50
Applicable, To Missions, cur money,	\$1147 50
Uncurrent do	231 50—1379 00
To Education purposes,	254 36
To the Columbian Star,	3 00—1636 36

#### AGENT'S ACCOUNTS.

*Quarter's return of the Agent to the Treasurer of the General Convention, for the quarter ending the 31st of July, 1825.*

<i>For Foreign Missions.</i>		June 16. Hand of Elder John Monroe, from Spring Hill Female Mission Society, N. C.	10 00
May 3. By hand of Elder Nathaniel Chambliss, Va. from Unni,	\$10 00	Total for Foreign Missions,	\$151 90
28. Rev. Thomas Hand, Ky. col.	10 00	<i>For Domestic Missions.</i>	
June 3. Mrs. Walker, Treasurer of the Fred. Fem. Soc. Va.	15 76	By appropriation of the Gov. for the quarter ending 30th June, 1825 :	
4. Hand of Elder Hiter, from Louisa Bible and Mis. Soc. Va.	10 00	For Withington, Creek Indians,	\$150 00
Hand of Elder Fife, Va. from Anna Wharton,	50	Valley Towns, Cherokee do	125 00
5. Elder A. W. Clopton, for mission to South America, collected at Darlington, S. C.	\$3 12	Tinsawattce, do do.	62 50
same from G. Bruce, do.	1 00	Carey, Putawatomie do	150 00
same coll. at Georgetown, do.	6 81	Tonnawanda, Seneca do.	75 00
same do. Coosawhatchie, do.	5 00	May 3. Hand of Elder N. Chambliss, Va. from Unni—to support Indian youth at Carey,	10 00
same from a friend near do.	3 00	June 4. Hand of Elder Hiter, from Louisa Bible and Mis. Soc. Va.	10 00
same col. at Robertville, do.	7 93	Hand of Elder Fife, Va. from Anna Wharton,	50
same do. at Edgefield c.h. do.	12 25	16. John F. Wilson, Society Hill, S. C.	25 00
same from Mrs. G. J. Brithaupt, do.	5 00	Total for Domestic Missions,	\$608 00
same col. at Horeb, Ga.	7 23	<i>For General Purposes.</i>	
same do. at Eatonton, do.	8 75	June 7. Wm. Dabney, Esq. Treasurer of the Richmond Foreign and Domestic Mission Society, Va.	\$100 00
same do. at Montgomery, Ala.	55—63 64	2. Mrs. Todd, Caroline co. Va.	4 50
8. Elder John Bryce, Va. col.	5 00		
26. John F. Wilson, Esq. S. C.	25 00		



July 6.	Hand of Elder D. B. M'Gehee,	
	Va. from Wm. Malone,	\$2 00
	Same,	2 50
	Total for General Purposes,	\$109 00

For Education Purposes.	
July 9.	By Elder D. B. M'Gehee, Halifax co. Va.
	\$3 5
	Total for Education Purposes,
	\$3 50
	Total quarter's return,
	\$871 40

*Money received by the Treasurer of the Columbian College during the month of August, 1825.*

<i>To extinguish College Debt.</i>	
B.'s Agency, received August 6:	
By Peter Comstock, Lyme, Ct.	\$1 00
Henry Stanwood, do. do.	1 00
Samuel B. Mather, do. do.	1 00
Seth Ely, do. do.	1 00
Richard Tiffany, do. do.	1 00
Elisha Beckwith & Co. do. do.	2 00
Elisha M. Comstock, do. do.	1 00
Guy Turner, New-London, Ct.	3 00
Erastus Coit, Norwich, do.	3 00
Samuel Chapman, North Stonington, do.	1 00
Elisha Chesebrough, do. do.	1 00
Wm. Hyde, do. do.	1 00
Samuel Langworthy, do. do.	1 00
Roswell Burrows, Groton, do.	1 00
Rufus Smith, do. do.	1 00
J. G. Weightman, do. do.	1 00
James A. Boswell, Pomfret, do.	1 00
Guy Kingsly, do. do.	1 00
David C. Bolles, Brooklyn, do.	1 00
Fanny Mather, do. do.	1 00
Denison Cady, do. do.	1 00
Gurdon Robinson, Lebanon, do.	1 00
John Hayward, do. do.	2 00
John Dewey, do. do.	1 00
Thomas Badcock, do. do.	1 00
Wm. Carter, jr. East Haddam, do.	1 00
Reuben Post, Saybrook, do.	1 00
George Harrington, do. do.	1 00
Obadiah Spence, do. do.	1 00
Joseph H. Hayden, do. do.	1 00
A. P. Champlin, do. do.	1 00
Irena Williams, do. do.	1 00
C. U. Hayden, do. do.	1 00
Joseph Platts, do. do.	1 00
Samuel Carter, do. do.	1 00
Ephraim Kelsey, do. do.	1 00
Austin Oleott, Killingworth, do.	1 00
Timothy Stone, Guilford, do.	1 00
Oliver Wolcott, do. do.	1 00
Nalby Hunt, Sharon, do.	1 00
Job Mead, Amenia, N. Y.	1 00
John W. Couch, do. do.	1 00
Thomas Payne and others, do. do.	1 50
J. Reynolds, and Wm. Benedict, do. do.	1 00
Platt Smith, do. do.	1 00
B. Thompson, do. do.	1 00
Robert Wilson, do. do.	1 00
Joseph Ketcham, do. do.	1 00
Samuel Boyd, do. do.	1 00
John Guernsey, do. do.	1 00
Asa Aldrich, Northeast, do.	1 00

Samuel Russell, Northeast, N. Y.	\$1 00
Polly Winchell, do. do.	50
John Buttolf, do. do.	1 00
John Winchell, do. do.	1 00
Martin E. Winchell, do. do.	1 00
Joseph Hill, Saybrook, Ct.	2 00
Abiah Palmer, Amenia, N. Y.	2 00
Collection at Northeast, do.	4 43
Ezra Jane, Lyme, Ct.	1 00
Z. Beckwith, do. do.	50
Nathaniel Clark, do. do.	1 00
Lucretia Cady, Pomfret, do.	50
Aug. 10. John F. Wilson, S. C. himself	
and family,	6 00
E. C. Park,	1 00
A. M. M'Iver,	1 00
T. Smith,	1 00
T. W. Griffin,	1 00
Thomas Stubbs,	1 00
Joshua Davis,	1 00
John Terel,	1 00
Wm. Dossey,	1 00
James Lide,	1 00
Jane D. Edwards,	1 00
Ann Evans,	1 00
A Lady,	1 00
George Bruce,	1 00
— James, Jr.	1 00
Daniel M'Kay,	1 00
18. Hand of Daniel Brown from a friend,	2 00
W. H. Turpin, Georgia,	7 00
20. J. Baker, Va. \$1 each, collected	25 00
22. Harvey Ball, N. J. \$1 each, collected	170 00
	\$298 43

*For the New Building.*

Aug. 9. By Thomas W. Pairo, Washington,	\$5 00
10. John M'Cobb, Alexandria,	5 00
11. Wm. Langton, Washington,	10 00
18. Professor N. W. Worthington,	
Georgetown,	50 00
25. Wm. Crane, Richmond, Va.	10 50
Total,	\$80 50

*For endowing the Professorship of Ecclesiastical History, &c.*

Aug. 20. By T. Buck, Front Royal, Va.,	\$10 00
New Building,	\$80 50
College Debt,	\$298 43
Total in August,	\$388 93

## POETRY.

## GOSPEL WORSHIP.

*By Bernard Barton.*

How glorious, O God! must thy temple  
 have been,  
 On the day of its first dedication,  
 When the Cherubim's wings widely  
 waving were seen  
 On high, o'er the ark's holy station;  
 When even the chosen of Levi, though  
 skill'd  
 To minister standing before thee,  
 Retir'd from the cloud which the tem-  
 ple then fill'd,  
 And thy glory made Israel adore thee.  
 Though awfully grand was thy majesty  
 then,  
 Yet the worship thy gospel discloses,  
 Less splendid in pomp to the vision of  
 men,  
 Far surpasses the ritual of Moses.  
 And by whom was that ritual for ever  
 repeal'd?  
 But by HIM unto whom it was given  
 To enter the Oracle, where is reveal'd,  
 Not the cloud, but the brightness of  
 Heaven.  
 Who, having once enter'd, hath shown  
 us the way,  
 O Lord! how to worship before thee;  
 Not with shadowy forms of that earlier  
 day,  
 But in *spirit* and *truth* to adore thee!  
 This, this is the worship that Jesus made  
 known;  
 When she of Samaria found him  
 By the patriarch's well, sitting weary,  
 alone,  
 With the stillness of noon-tide around  
 him.

How sublime, yet how simple the hom-  
 age he taught

To her, who inquired by that fountain,  
 If JEHOVAH at Solyma's shrine would be  
 sought?  
 Or ador'd on Samaria's mountain?

Woman! believe me, the hour is near,  
 When HE, if ye rightly would hail  
 him,  
 Will neither be worshipped exclusively  
 here,  
 Nor yet at the altar of Salem.

For GOD is a Spirit! and they who aright  
 Would perform the pure worship he  
 loveth,  
 In the heart's holy temple will seek,  
 with delight,  
 That spirit the Father approveth.

And many that prophecy's truth can  
 declare,  
 Whose bosoms have livingly known it;  
 Whom God had instructed to worship  
 him there,  
 And convinced that his mercy will  
 own it.

The temple that Solomon built to his  
 name,  
 Now lives but in history's story;  
 Extinguish'd long since is its altar's  
 bright flame,  
 And vanish'd each glimpse of its glory.

But the Christian, made wise by a wis-  
 dom divine,  
 Though all human fabrics may falter,  
 Still finds in his heart a far holier  
 shrine,  
 Where the fire burns unquench'd on  
 the altar!